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THE UNIVERSALITY OF THE LIGHT Which shines in Darkness ASSERTED,

AND THE

Notions & Opinions OF JEREMIAH IVES

(Divulged the 24th of the 2d Moneth, 1674. in the *Market-Place* at *Crayden* in the *County* of *Surrey*)

DETECTED, &c.

Written and Published for the Information of all that desire to know the Way of Truth, and to walk in it.

By *William Shewen.*

He taketh the Wise in their own Craftiness, and the Counsel of the froward is carried head-long; They meet with Darkness in the day time, and grope in the Noon-day as in the Night, Job 5.13,14.

This is the Condemnation, that Light is come into the World, and men love darkness rather because their deeds are evil, John 3. 19.

Printed in the Year, 1674.

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TO THE READER.

FRIEND,

I *Being present, and noting these Opinions of* Jeremiah Ives, *after some time I sent the following Letter, with a Copy of them inclosed to him, which I understand he received with his own Hand; and having received no Line from him, to signifie whether he at the second View, or more mature Deliberation, will disown any of them, I have now discharged my Mind in a brief Answer to them, not being Conscious in my self that I have wronged him in a Word: I am not doubtful, but thou readest in an Even Impartial Spirit, and in a Mind void of Prejudice, but that thou mayst reap Profit hereby. So commending thee to the* Grace, Love *and* Light of God, *which is able to teach thee to profit, and preserve thee from Evil present and to come; in a Measure of it I remain thy Friend,*

W. S.

Jeremiah Ives,

I Here-with ſend thee ſome of thy Notions or Opinions; My End in ſo doing is two-fold, *Firſt*, That thou mayſt take a ſecond view of thy Notions and Conceits, and ſee whether I have noted them right, before I communicate them further. And *Secondly*, If thou ſtandſt by them, I have ſomething in my Mind to commit to Paper concerning them, in order to ſhew thee, if poſſible, thy Darkneſs and Ignorance in the Things of God, though thou haſt been a long Profeſſor and pretended Miniſter of them: And indeed thou didſt behave thy ſelf more like a cunning Sophiſter, with crafty Sleights to gain upon the Ignorant at that time, then like a Grave Conſcientious Diſputer for the Principles of the *Chriſtian* Religion: And whether thou leaneſt or truſteſt more upon thy Acquired Cunning, and Artificial Reaſoning in thy Diſputes, and other thy pretended Services for God and the Good of People, then upon the immediate Aſſiſtance, Guidance and Motion of the Spirit of God, I do deſire thee ſeriouſly to conſider, and leave it to his Witneſs in thy own Conſcience to anſwer. The Things of God are very weighty, and ought to be ſpoaken of and medled with by a bridled Tongue, and clean Hands, and in a weighty and ſerious Spirit, which is ſeaſoned with Grace & Wiſdom, and enabled to divide the Word aright; which Word is compared to Milk, Strong Meat, Bread, a Hammer, Fire, Sword, &c. Now he that profeſſeth himſelf a Miniſter of Chriſt Jeſus, and is not ſeaſoned and endued with this Wiſdom to divide this Word aright, deceives himſelf and others. Conſider thy Standing and Work, thy latter Day approacheth, leſt the Sun

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ſet upon thee, or the Spirit of God leave ſtriving with thee, and thy Candle be put out, and thy Day be turned into Darkneſs over thee. This is a Warning in Love to thee, from one who believes the Principles of the true *Chriſtian* Religion, profeſſed by thoſe in Scorn call'd *Quakers*, and loves all that walks in them, and lives according to them, which Principles and People I have known thee to be an Oppoſer of this 15, or 16. Years; but the God whom they Fear and Serve, hath hitherto blaſted thy Endeavours, together with all the reſt of the Champions of Myſtery *Babylon*, and hath cauſed the Knowledge of his precious Truth to encreaſe, and hath eſtabliſhed many Thouſands in it, and furniſhed them with Strength and Wiſdom to contend for that one Faith which was once delivered to the Saints; which Faith purifies the Heart, and gives Victory over the World; which Faith, and the Work of it, is much wanting among all the Sects in *Chriſtendom*, though they have made to themſelves many Faiths, every one contending for the Work of their own Hands, and walking in the Light of their own Sparks, & in the End lie down in Sorrow, out of which Eſtate the Lord hath redeemed many, and his Hand is ſtretched out ſtill to redeem and deliver more; which is alſo the earneſt Deſire and Expectation of him, who deſires the Temporal and Eternal Good and Welfare of all Mankind, and remains thy Friend,

Southwark, the 5th of the 3d Moneth, 1674.

William Shewen.

Some

Some of the Opinions of *Jeremiah Ives*, divulged in the Market-Place at *Crayden* in the County of *Surrey*, the 24th of the 2d Moneth, 1674.

THe same Body that is now the Habitation of the Soul and Spirit, shall rise again, and enter with the Soul united, into everlasting Joy or Torment.

It may be in the great Day of Judgment God may receive the Heathen *to Glory; but it is more then they know whether he will or no: For those People that have not the Scriptures among them in common, have no Knowledge of their future Estate.*

All the Light in men could never teach them, discover or reveal unto them, That Christ was born of a Virgin, and that he suffered, &c. *It may tell them, that Blasphemy and Drunkenness, &c. is Sin; but could never tell that God would save them.*

I do deny that every man is lighted with the Light of Christ; for the Scripture saith, That many are in Darkness, and stumble, because there is no Light in them.

That the Light which lighteth every man is not the Light of Christ; yet it is a Divine Light.

There is a Natural Light in all men, which may shew them Sin, and this Natural Light is Divine; for every Gift of God is perfect; *therefore Divine.*

Men may sin out all Sense of Sin, and become Darkness, and have no Light in them.

The Sun may shine, and some men may shut their Eyes, and will

will not see it; and some are blind, and cannot see it: Are they therefore enlightned by it? So likewise, &c.

I will stick by the present Translation of the New Testament, which was effected by Twenty or Thirty Learned Wise Men, by the King's Authority; and if I understood Greek *never so well, it would be unmannerly to contradict them.*

The Light that is come into the World was designed of God to enlighten every man; but Thousands are not enlightened by it.

George Whitehead *and* William Gibson *are not enlightened with the Light of Christ; though I grant, that there is a Light in every man, which is Divine, yet not the Light of Christ.*

I deny that the Light of God is one with the Light of Christ; the Father and Son are Relatives, but not one; the Light of the Father, Son and Spirit are Divine, but not one.

That which is Divine in God, becomes Natural when given to men.

Some in the World are without Christ; therefore some in the World are without the Light of Christ.

I noted these at the Time and Place aforesaid in Short-Hand, and I know not that I have wronged thee; if thou judgest otherwise, I desir. to hear from thee suddainly.

W. S.

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THE UNIVERSALITY OF THE LIGHT ASSERTED AND THE Notions and Opinions OF *JEREMIAH IVES* DETECTED, &c.

Opinion, *THe ſame Body that is now the Habitation of the Soul and Spirit, ſhall riſe again, and enter with the Soul united into Everlaſting Joy or Torment.*

Anſwer, The Doctrine of the Reſurrection of the Juſt and Unjuſt in the Day of Judgment, and their future Eſtate in Joy or Torment, was alwayes aſſerted by us in Scorn called *Quakers*; though wickedly inſinuated and divulged to the contrary by our Oppoſers: And this whole Nation may be convinced byour

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Conſcientious Suffering for bearing witneſs to the Truth we have received, that we believe a Future Eſtate: Elſe, why ſhould we ſuffer, to keep our Conſciences void of Offence? If we were of the number of thoſe, then might we ſay, Let's eat and drink, and take our fill of Pleaſure in the things of this World to day, for to morrow we ſhall dye; And let us run down with the Stream of the Times we live in, and be Men-Pleaſers, and ſo preſerve our ſelves from Suffering: But our Converſation hath not been on this manner, but quite the contrary; and impartial People may ſee, that it is great Ignorance, if not Wickedneſs and Enmity in our Enemies, both Profeſſors & Prophane, to endeavour to father and faſten ſuch a Doctrine upon us: But we pitty their Blindneſs, knowing that it is the Work of that old Adverſary, the Devil (which rules in the Hearts of the Children of Diſobedience) on purpoſe to make us odious and hateful to the People, who have a groſs Traditional Faith concerning the Reſurrection, as of other Truths of the Goſpel of our Lord and Saviour Jeſus Chriſt.

Now the Myſtery of Godlineſs is great, and the Myſtery of Iniquity is great alſo; and they are reveal'd to the Babes and Sucklings, and hid from the Wiſe and Prudent of this World, the Wit and Cunning of men finds it not out, neither can the Wiſdom of the World comprehend it; the Buſie, High-minded, Puffed up, Contentious *Corinthians* would be prying into things not made known to them by the Spirit of the Lord; but *Paul*, the aged, dealt wiſely and gravely with them, giving them many ſharp Reproofs for their high Conceits; telling them, He could not ſpeak to them as unto Spiritual Men, but as unto Carnal; and could not miniſter Strong Meat to them, but Milk; having Envyings, Strife and Diviſions among them; he concludes they were Carnal, and walkt as men, wiſe and puft up in their own conceits: But ſaith he to them, *If any among you ſeem to be wiſe in this World, let him be a Fool that he may be wiſe; for the Wiſdom of this World is Fooliſhneſs with God, &c.* 1 Cor. 3. And in moſt of his Epiſtle he reprehends them for their Failings and Errors. 1 Cor. 4. 3, 18.

Now ſome among them broached this Error alſo, *That there was no Reſurrection of the Dead*: Many weighty Arguments he urges to convince

convince them of their groſs Ignorance (1 Cor. 15.) *If there be no Reſurrection of the Dead, then is not Chriſt riſen*; ſo on to the 19th verſe, where he alſo ſaith, *If in this Life only we have Hope, we are of all men moſt miſerable, &c. For ſince by Man came Death, ſo by Man came alſo the Reſurrection: In* Adam *all dye, in Chriſt ſhall all be made alive*, (he that reads let him underſtand) Some alſo among them might, after they were convinc'd by his Arguments, enquire, how the Dead were raiſed, and with what Body come they forth? To ſuch he ſaith, *O Fool, that which thou ſoweſt is not quickened except it dye; and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, &c.* to the end of the Chapter.

And now, if the curious Enquirers of this Age would know further, and preſume above what is written out of the Senſe and Knowledge of the Holy Spirit, which moved Holy Men to write, they are to be anſwered with Judgment and ſharp Reproof; for the puffed up Spirit and buſie Mind, which aſpires to know much before-hand, leads men to neglect the doing that good which they already know; therefore it was very well ſaid by *Geo. Whitehead*, (when the Diſpute was like to continue about the Reſurrection) That it would be more profitable and neceſſary for People to hear a Diſcourſe that may tend to inform them, how they may be fitted and prepared to be one of that number which ſhall riſe in the Reſurrection to enjoy Everlaſting Felicity, and to avoid the contrary; and not at preſent to contend about the *Sameneſs* of the Body that ſhall riſe, and what Matter and Form it ſhall have, and how and when the Soul and Body ſhall meet, and be united, and how they ſhall be entertained in Heaven, &c. About theſe things the vain Thoughts and Imaginations of men are many; and ſome that count themſelves able to teach others, are as ignorant of the Reſurrection as *Nicodemus* was of the New Birth. And this buſie Mind, and unſubjected Spirit, which learns not at the Feet of Jeſus, has great Conceits and Imaginations what God hath done of old, in Generations paſt, and what he is able to do Thouſands of Years to come; but is ignorant and unacquainted with his Power at preſent, believes little of his Power and Ability in their own Particulars in this preſent time, wherein they are to know him by his Mighty Power to riſe them out of the Grave of Sin, and give them Victory

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over it, and so to witness their part in the first Resurrection: This is of more absolute Necessity then to enquire, what manner of Bodies God will raise in the Last Day, and how he will provide and entertain the Soul and Body in Heaven when time shall be no more.

They that know God do believe in him, and can trust him, and do resign up their Bodies, Souls and Spirits, into his Hand in this World, and in that which is to come also; and have no doubt but he will provide well for them, if they persevere in well doing to the end.

Opinion. *It may be in the great Day of Judgment God may receive the* Heathen *to Glory; but it is more then they know whether he will or no: For those People that have not the Scriptures among them in common, have no Knowledge of their future Estate.*

Answ. What God will do with the *Heathen*, it seems thou knowest not, but art in thy Thoughts, or may bees about it: They that walk in the Light, in which God dwells, know more of his Mind; However, thou mayst read in the Holy Scriptures of God's Love and Care for the *Heathen*, in giving his Son a Covenant of Light to enlighten the *Gentiles*, and to be his Salvation to the Ends of the Earth; and that he will give him the *Heathen* for his Inheritance, and the Ends of the Earth for his Possession: And as some *Heathen* or *Gentiles* of old, who had not an outward Law, condemned the *Jews* by their Righteous Conversation, by vertue of God's inward Law in their Hearts; so many called *Heathen* now, will rise up in Judgment against titular *Christians*: And it will be more tollerable or easie in the Day of Judgment for such *Gentiles* then for those.

And thou sayest, *Where the Scriptures are not among People, they have no Knowledge of their future Estate.*

In this thou speaks but a Conceit or Divination of thy own Brain, shewing thy Ignorance of the Fountain of all true Knowledge; for there was Knowledge among men necessary to Salvation before the Scripture was written; and from this Knowledge the Scriptures

proceeded; men were Holy before the Scriptures were written; men feared God before the Scriptures were written; and the Secrets of God were with them that fear'd him; and surely they knew him before they feared him: And some talked and walked with God before the Scriptures were writ: *Abraham* was a Friend of God, and saw Christ's Day, and this is Eternal Life; so such knew their future Estate; for Eternal Life includes a future Estate: And God is the same, and Christ is the same; and as he hath revealed himself before the Scriptures were; so he is as able, ready, and willing to reveal himself, now the Scriptures are, and where the Scriptures are not, and when they shall be no more; for they were not from Eternity, neither will they continue to Eternity: And those that had the Scriptures in former Ages, and wanted the true Knowledge of God, which was before the Scriptures were, knew neither the Scriptures nor the Power of God, nor their own Estates at that time, nor their future Estates, but were ignorant of both; yet could boast of the Scriptures, as thou and many do now, and call themselves *Children of Abraham*; and say, that *God was their Father*; though he of whom the Scriptures testified (whom they knew not) told them, *They were of their Father the Devil, whose Works they did.*

So thou and all may see, that the Scriptures did not give them a true Knowledge of their present nor future Estate, though 'tis said, they read them every Sabbath Day, and were as conversant in them as many Sects in *Christendom* are now, and thought to have Eternal Life in them, and cryed them up and magnified them, while they cryed him down, and crucified him of whom they bore witness, and from whom they proceeded.

So 'tis very evident, that the true Knowledge, Fear and Secrets of God were with men before the Scriptures were writ; and when they were writ, men that had them were void of the Understanding or true Knowledge of them: as it hath been, so it may be, and is now; men may talk much of the Scriptures with their Tongues, and carry the Bible in their Pockets, and yet the Devil may rule in their Hearts.

And People that have not the Scriptures, nor never heard of them, may be nearer the Kingdom of Heaven then some that have them; as some *Heathen*, who had not *Moses*'s Law, did by Nature

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the things contained in the Law, which was the Effect of the Law written in their Hearts, this hath been, is, and may be: For we say and affirm, That God affords to all men a Day of Visitation, and puts them into a Possibility of being saved; else, how would he be clear when he judgeth?

Opinion. *All the Light in men could never teach them, discover or reveal unto them,* That Christ was born of a Virgin, and that he suffered, &c. *It may tell them, that Blasphemy and Drunkenness, &c. is Sin; but could never tell that God would save them.*

Answ. These are Thoughts and Imaginations of thy own Head, and shew thy Ignorance and Unbelief of the Light of God and Christ in men, and the Operation of it in those that do believe, love and walk in it (and indeed no other knows the Efficacious Power and Vertue of it to their Salvation, though they may and shall to their Condemnation) for was it not the Light of God in men, that shewed them, that Christ was to be born of a Virgin, and that told some the very place, where also, long before the time; and why may not the same Light shew things that are past, as well as things to come? To whom this Light did not reveal him when he came, they could not know him, but took him to be the Carpenter's Son, and some said one thing, and some another of him: though they had the written Prophecies in the Holy Scriptures concerning him; yet they were as ignorant of him (as he was the Christ of God) as the very *Heathen* that never saw the Scriptures; and Christ plainly told them, That *they neither knew him nor his Father.*

And it was by the Light of God and Spirit of Revelation in that day, and not by the Scriptures, that any came to the true Knowledge of him; Flesh and Blood did not reveal him: Many that talked and walked, eat and drank with him, and saw his Mighty Works and Miracles, did not see him, nor know him, nor the Power of his Father, which wrought in him; And this the Holy Scriptures, whom we dearly own and honour in their Places, bear full witness to; and the same is now. He that can receive it, let him.

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And the ſame Light which convinceth People that Blaſphemy and Drunkenneſs is Sin, is no leſs, nor no other, then the Spirit of Truth, which Chriſt promiſed to ſend, which ſhould convince the World of Sin, Righteouſneſs and Judgment; and this is the Condemnation of the World, in whom this Light ſhineth, appeareth and convinceth, that they do not love this Light, nor believe in this Light, nor bring their Deeds unto it; ſo they never know it lead them to their Saviour, from whence it comes; and ſo know not that the Reproofs of a Friend are better then the Kiſſes of an Enemy; or that that which convinceth, reproveth, ſmiteth, woundeth and killeth, is the ſame, or one with him, which converteth, reformeth, healeth, bindeth up and maketh alive: So through Unbelief and Diſobedience man brings Deſtruction upon himſelf, and God and Chriſt is clear of the Blood of all Men.

Opinion. *I do deny that every man is lighted with the Light of Chriſt; for the Scripture ſaith,* That many are in Darkneſs, and ſtumble, becauſe there is no Light in them.

Anſw. Thy Denyal or Unbelief is contrary to the Teſtimony of the Evangelical Apoſtle *John*, who ſaid, That *Chriſt is the true Light, which lighteth every man coming into the World, Joh.* 1. 9. A plainer Proof, if Scripture will ſerve, need not be ſought for. Another like it is, *The Grace of God which brings Salvation, hath appear'd to all men*; *the true* Chriſtians *were taught by it; others walked deſpightfully to the Spirit of Grace, and turned* from *it into Wantonneſs.* Alſo, *A Manifeſtation of the Spirit is given to every man to profit withal*; One Talent at leaſt is given to improve, though Thouſands anſwer not the End of the Lord, who is the Giver thereof: Life and Death, Good and Evil is ſet before all men; and the Lord is preſent and ready with his Wiſdom and Power, to enable men to chuſe Life and Good, and to eſchew Death and Evil.

But how men are ſaid to be Darkneſs, and to walk in it, notwithſtanding the True Light ſhines in them, is a Myſtery to the cunning Wit of men, which cannot comprehend the Poſſibility thereof, and are ready to cry out, *If all are lighted with the Light of Chriſt, which is in it ſelf a ſaving Light, then why are not all men ſaved? If all have a meaſure of this Light in them, how can*

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any be ſaid to be Darkneſs? And if this Light in it ſelf be ſufficient to lead to the true Teacher, what need hath Chriſt to ſend forth a Miniſtry? and what's the End of your Preaching, and Printing of Books, &c. if all men have a Light ſufficient in them? This hath been the Cry of the Spirit of this World, which favours not the Things of God.

Now ſuch Miniſters which Chriſt ſent and ſends forth, were and are ſent to open the Eyes of the *Gentiles*, and to turn their Minds from the Darkneſs to the Light, and from the Power of Satan to the Power of God, that they might receive Forgiveneſs of Sin, and Inheritance among the Saints, &c.

They had Eyes before, though ſhut; and Light before, though their Minds were not turned to it, nor exerciſed by it, but by the Darkneſs, and by the Power of Satan; and ſo walking in this Darkneſs, they ſtumbled; and Mankind being in this State, joyned to the Power of Satan and to Darkneſs, is called Darkneſs, notwithſtanding the Light ſhines in it (as the holy Scriptures fully evidence.)

Now this Darkneſs and Power of Satan was and is inward, within People; and this Light and Power of God was alſo inward, & within People: For it would be very abſurd and ridiculous to imagine, that Chriſt's Miniſters were ſent to turn the Minds of People from outward Darkneſs to an outward Light; the Darkneſs and Power of Satan was ſpiritual and inward, and the Light and Power of God was ſpiritual and inward, and the pure Mind they were to ſtir up, was within People.

Now though they walked in Darkneſs, and ſat in the Region and Shadow of Death, and ſaw no Light, by Reaſon that the Eye was ſhut and the Mind turned another Way: though it was nigh, they did not ſee it, ſo as to have the Benefit of it, or to believe in it, becauſe the Clouds of Error, Ignorance and Unbelief, were ſo thick and groſs in them, that though the Light ſhined ſo far in them, as to convince and reprove them for Evil; yet they could not comprehend it, or believe in it as a Light, in that State; but rather accounted Light Darkneſs, and Darkneſs Light (as many in this Age do.)

Now when this Light ſhined out of Darkneſs, and diſperſed

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the Clouds and grofs Fogs that were before their Underſtandings, by means of Chriſt's Miniſtry, then begun the Work of Regeneration; then they became as new-born Babes, deſiring the ſincere Milk of the Word; then the Work of Chriſt's Miniſters was, as Fathers to cheriſh them and feed them with Food convenient, and as it were lead them by the Hand till they grew ſtrong Men, &c. And to effect this, they travelled among them, from City to City and from one Country to another, to confirm them and eſtabliſh them in the Light, Power and holy Truth, or Goſpel of Chriſt Jeſus, which their Minds were turned to.

And this is the Work and End of Chriſt's Miniſtry now, which we are made Partakers of; And this is the End we have in writing, printing and preaching: for though all have one Talent at leaſt; yet Exhortation is needed, that Improvement may be made according to the Ability given; and that Men receive the Grace and Love that is tendered, and make uſe of the Means given and appointed of God to lead to Salvation: and this was, and is the Work of the Miniſtry, even to perſwade Men to be reconciled to God, who is Light, and dwells in the Light, and is not far from every one, as a Light ready to lead them out of the Paths of Darkneſs, though till their Minds are turned from the Darkneſs, to which they are joyned, and in which they walk and dwell, they cannot ſee him.

Opinion. *That the Light which lighteth every man is not the Light of Chriſt; yet it is a Divine Light.*

This is a Piece of Ignorance and Contradiction not of the leaſt Magnitude: It is common with the Builders of *Myſtery Babylon* groſly to err and miſtake, and be confuſed in their Language [and the clamorous Woman pulls down her Houſe with her own hands] What! Grant that every man is lighted with a Divine Light, but not with the Light of Chriſt? How many ſorts of Divine Light are there? Is not the Light of Chriſt Divine? What thou mayſt form as a cunning Artificer, by way of Argument to prove this Nice, Carnal, Corrupt Diſtinction, will prove like a Caſtle built in the Air, or vain Imagination, and fall upon the Head of him that builds

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it; For the whole Current of the Scriptures comprehends things under two Heads, Good and Evil, Light and Darkness, Life and Death, Heavenly and Earthly, Spiritual and Natural, Old and New, Holy and Polluted, Divine Nature, Sinful and Corrupt Nature, &c. Now Divine Nature is the same with Divine Light, Holy, Heavenly, Pure and Spiritual: And it was by this Nature the *Gentiles* did those things contained in the Law, &c. they did them not by the corrupt Nature; for that leads all that are in it further into Transgression, and Breach of all the Law of God; and as that is given way unto, razeth out and demolisheth the Law in the Heart. And how *J. I.* can set forth a Divine, Holy, Heavenly, Spiritual Light, wherewith men are lighted, and shew that this Divine Light is not the Light of Christ, I judge is a Mystery to himself unknown; for I cannot find, neither in the Scripture, nor among Holy Men, a President for the like Doctrine; so for ought I know he may be called the Father of this Vain Conceit or Notion.

Opinion. *There is a Natural Light in all men, which may shew them Sin, and this Natural Light is Divine*; for every Gift of God is perfect; *therefore Divine.*

Ans. This Conceit or Opinion differs not much from the former; only in this thou acknowledgest that this Light wherewith every man is lighted, is able to shew or convince men, that Sin is Sin: now what that is that makes manifest and convinceth of Sin, the Scriptures bear witness in that of *John*, Chap. 16. *That which convinceth the World of Sin, &c. is the Saints Comforter, even the Spirit of Truth*; it hath many Names in the Holy Scriptures, but is one thing: So this Light, which is Divine, Holy, Heavenly and Spiritual, is one with the Spirit of Truth in Nature and Operation, and is the Gift of God to all men, though some rebel against it; and hath Power in it, not only to shew and convince of Sin, but to destroy Sin, and convert to God those that love its Appearance and turn at its Reproof. I perceive thou hast read, *That every Gift of God is Perfect*, and that the *Light is the Gift of God*, therefore Perfect and Divine; thou hadst better know it so, and

prove it by the Experience of its Vertue and Operation in thy self, then by a Syllogism; then thou mightest be a true Witness of its Divine Perfection; till then however I will take thy Argument for as good a Proof as thou canst give, that the Light is Perfect and Divine.

Opinion. *Men may sin out all Sense of Sin, and become Darkness, and have no Light in them.*

Answ. Men through long Custom of sinning may have their Hearts hardened to that Degree that they may be compared to a Stone; and to a Deaf Adder, which will not hear the Voice of the Charmer, &c. And men may be so ignorant of the Law and Mind of God (even while they profess him) that they may think they do him good Service, while they are serving the Devil and doing his Work (yet there is Means of Redemption, and a Possibility of Deliverance appointed of God out of this State; and the stony Heart may by it be made soft, and become changed into a Heart of Flesh, and the deaf Ear and Eye may be unstopped, and the ignorant unsensible spirit removed and done away) and this State is upon men while the Light shines in Darkness, which Darkness they are, and cannot comprehend it, &c.

But now, after the Light comes to shine out of Darkness, and men come to receive it, and for a time to walk in it, and to be so enlightened by it as that they may in some measure know God, and Jesus Christ, which he hath sent, which is Eternal Life, and may taste of the Power of the World to come, and witness a Translation from Death to Life, and from Darkness to Light, and a cleansing from the Pollutions of the World, over which their Faith in Christ had given them Victory, and their House may be swept and garnished, &c. yet after all this, they may fall into a worse Estate then that above mentioned, out of which they may never come to witness Redemption nor Deliverance; seeing after they knew God, they did not like to retain the Knowledge of him, nor to Glorifie him as God; And seeing they make shipwrack of Faith and a good Conscience, and turn like the Dog and Swine to the Mire and Vomit again, and crucifie to themselves the Son of God afresh, and for want of Watchfulness let seven worse Devils enter,

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the latter end of ſuch will be worſe then their beginning: And its ſuch that are compared to Trees twice dead, plucked up by the Roots; and their Conſciences are ſaid to be ſeared as with a hot Iron, &c. for ſuch its ſaid, there remains no more Sacrifice for Sin: this Eſtate is lamentable, and little ſhort of the utmoſt Hell; ſeeing the Spirit of God hath ceaſed ſtriving with ſuch for their *Salvation*, and that which they hate will be their *Condemnation*

And there is none that ever did or ſhall ſin themſelves into ſuch a ſtate of Hardneſs and Unſenſibleneſs, as that they ſhall not feel the Reward of Sin ſooner or later; neither ſhall they eſcape the Biting or Gnawing of that Worm that never dyes, nor the Anguiſh of that Fire which the Breath of the Lord kindles; if the Wicked, that hate the Light, could dwell in ſuch Darkneſs, where the Light could not find them, or if they could deſtroy this Gnawing Worm, and extinguiſh or put out this Fire which the Breath of God kindles, then ſhould their Senſibleneſs of Pain and Anguiſh for Sin be at an end; but as they cannot do the one, ſo they cannot eſcape the other. *The Wages of Sin is Death*; even a dying Death, a ſenſible Death, where the Gnawing Worm will be felt, and the Wicked ſhall be able to lift up their Eyes in Hell, as *Dives* did (when he ſaw *Lazarus* in *Abraham*'s Boſom) and cry for Help in the Sence of their Torment when it is too late, the Gulf being fixed, &c.

Opinion. *The Sun may ſhine, and ſome men may ſhut their Eyes, and will not ſee it; and ſome are blind, and cannot ſee it: Are they therefore enlightned by it? So likewiſe, &c.*

Anſw. The Strength of this Opinion of thine by way of Similes I take to be thus; That though the Sun doth ſhine, yet ſome are not willing, and ſome are not able to ſee the Light of it, and ſo are not or will not be lighted by it; and from hence wouldſt conclude (notwithſtanding thy former Conceſſion, viz. *That every man is lighted with a Divine Light*) *That ſome men have no Light in them, nor are not in a Capacity to receive Benefit by the Light becauſe blind; And others will not come out of the dark Cells of the Earth, where they have taken up their Habitation, to behold it.*

Now

Now the Scriptures bear witneſs, That the Seers or Prophets ſaw Chriſt, the Giſt of God, to be the Light of the *Gentiles*, and to be his Salvation to the Ends of the Earth; and there was and is a Call to all the Ends of the Earth, to look unto him and be ſaved; and the *Gentiles* and Ends of the Earth looking unto him, have had, have, and may have Salvation by him: And the Lord deſires not nor wills not the Death of him that dyes, nor the Blindneſs of him that is blind; but would have all men walk in the Light, and come to the Knowledge of his Truth and be ſaved: He bids or commands no men to Hear, See or Walk, when he hath not given them Ears, Eyes and Ability ſo to do: He calls to all men every where to Repent; and he hath afforded them Light and Grace ſufficient to enable them ſo to do, if they would believe in it and obey it: He ſhuts no man's Eyes, neither is he the Author of any man's Blindneſs, Wilfulneſs and Stubbornneſs: It's man's own Sin that ſeparates man from his Maker, and blinds his Eye, and ſtrengthens his Will, that he cannot and will not ſee the Light when it ſhines in him, ſo as to be ſaved by it, and to walk in it; though he hath in this blind ſinful State ſo much Sight, Senſe and Knowledge of it, as to feel its Reproofs and Convictions (*John* 3. 20.) *So every one that doth Evil hates the Light, and cometh not to it, leſt his Deeds ſhould be reproved*; yet the Light cometh to ſuch, and follows ſuch, and finds them out, as it did *Adam* in the beginning. And none can be ſaid to hate that which they have not, nor never had no Senſe nor Knowledge of, nor be juſtly reprehended for not loving it, and not coming to it, and not bringing their Deeds to it, if they have not Ability, or are not in a Capacity ſo to do.

Therefore thy comparing Natural things with Spiritual will not hold true every way, nor thy Concluſions therefrom: Some indeed are ſaid to ſtop their Ears, and to cloſe their Eyes, and to ſtumble and grope like blind men for the Wall, yet God is not the Author of this, neither did he make Mankind in this Eſtate; but this is come upon him through his own Tranſgreſſion and Diſobedience to the Law, which is Light, which was before Books or an outward Law was written, which while he obeyed and walked in, he enjoyed the Preſence of God who gave it, and lived in the Light of his Countenance; but when he tranſgreſſed, he dyed as to that Enjoyment (though

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be lived and remained in the Body as a man) and here began Mankind to hate the Light, and to walk in Darkneſs, and to endeavour to hide himself for Fear, and to cover his own Nakedneſs with the Works of his own Hands: Now was laid the Foundation of all Self-Will, Self Works, Self Righteouſneſs, Self-Knowledge and Imagination; from this Foundation Chriſt, the Lamb of God, was ſlain (he that reads let him underſtand.) And Mankind in this Eſtate is accounted Dead, Deaf, Blind and Naked, becauſe that Life, Eye, Ear, and Covering he hath, is of his own ordering and making; and he is truly Dead, while he thinks he Lives; Deaf and Blind, while he thinks he Hears and Sees; and Naked, notwithſtanding his Invented Artificial Coverings: And Darkneſs he may truly be called, notwithſtanding there is a Light that ſhineth in him in this Dead, Dark and Blind Eſtate, wherewith alſo he is lighted in ſome meaſure, and by it may ſee his loſt Eſtate.

And Mankind in Tranſgreſſion may hear the Voice of God now, as *Adam* did in the beginning; but how men do hear the Voice of God while Sinners; and how they are afraid of his Appearance or Preſence; and how Light ſhines in Darkneſs, though Darkneſs comprehends it not; and how men are lighted with a ſaving Light of Chriſt, and yet walk in Darkneſs, and are not ſaved by it; and how the Word is as Milk and Honey, and Bread to ſome, and as a Hammer, Fire and Sword to others, is a Myſtery to the carnal Mind, though plain to the Children of Light, and evidently declared in the Holy Scriptures.

For the ſame Light which is the Condemnation of the World (whom it lighteth) which it hates, and believes not in, is the Salvation of thoſe that believe, love and walk in it. Now that which leads men to do the Will of Chriſt, gives them the Knowledge of his Doctrine, and reveals his Secrets to them; but the Wiſe and Prudent in the ſelfiſh ſenſual Wiſdom, which believes not in the Light of Chriſt, wherewith every man is lighted, remains ignorant thereof.

Opinion. *I will stick by the present Translation of the New Testament, which was effected by Twenty or Thirty Learned Wise Men, by the King's Authority; and if I understood* Greek *never so well, it would be unmannerly to contradict them.*

Answ. Surely if thou hadst been so mannerly, and so full of Reverence and Respect to Learned Wise Men, who were countenanced with the National Authority when thou first tookest up thy Religion, or turned *Baptist* (and thereby contradicted the Opinions and Meanings of more then Twenty or Thirty Wise Learned Men, who in their Wisdoms had setled Church-Government and Doctrine, as they thought, according to the Scriptures) thou wouldst never have adventured to question their Work, though thou knewest better things: I judge thou hadst more sincerity, Zeal and Knowledge then, and less of this kind of Mannerlines, when thou didst judge they erred in their Meanings put upon the Scriptures translated, though they were reputed Learned and Wise. And why may not the Translators commit an Error also, and be short in giving every Word its full Signification, according to the Mind of the Spirit from whence it came, though the King's Authority be with them? Doth the Knowledge of Natural Tongues make men Infallible? May not a *Peter* and *John*, who know not a Letter, know the Mind of the Spirit in the Scriptures? or understand them better then the *Scribes*, *Pharisees* and *Hypocrites*?

Indeed *Jeremiah*, I must tell thee, This Mannerlines would have kept thee out of thy Religion; and will now, if thou follow it, lead thee to out-live it, or to differ nothing from those thou comest out from, but in Name and Profession only.

Opinion. *The Light that is come into the World was designed of God to enlighten every man; but Thousands are not enlightened by it.*

Answ. Its something that thou granteſt so much Truth, *viz.* That

That God designed all men a Benefit by the Light, though Thousands receive it not: 'Tis true, the Love of God is Universal; and his Call is to all men every where to Repent; and his Gospel, which *Paul* was a Minister of (*Coll.* 1. 23.) was and is preached in every Creature under Heaven; his Sun shines and his Rain falls upon the Just and Unjust: But many, though they hear his Call, Repent not; and though the Gospel be sounded in their Ear, obey it not; and the Wicked may become like a Parched Heath, that knows not when Good comes, though the Dew of Heaven descend upon it, and the Seed of the Kingdom be sown in it, yet it grows not to Perfection: The Seed is sown in Bad Ground, as well as in Good; and Christ is as truly the Light of the World, as he is the Light of the Saints, who are chosen out of the World: the Difference is in its Operation; it reproves and condemns the World, because its Deeds are Evil; and it justifies and consolates the Saints, who believe in it, and walk in it, &c.

Now how it can be said, that every man is lighted or enlightened with the Light of Christ, notwithstanding they remain Darkness, seems a Riddle and Paradox to the Learned and Unlearned, Professors and Prophane: And if that Scripture which saith, *The Light shined in the Darkness, and the Darkness comprehended it not*, cannot be understood, I cannot speak plainer to this Spirit that stumbles at the Light; For if Light shineth in a People, who were and are Darkness, how can it be said that that People are not enlightened by it, though they love the Darkness rather, and so chuse Death and Darkness, and refuse Life and Light: And how can it be said, That Mankind makes a Choice, except he hath some Knowledge of both? So, which he joyneth to, and walketh in, that he becomes a Child of, whether of Darkness or Light? And the Condemnation of those who hate the Light, and love the Darkness, will be just, and God and Christ will be clear in the Day of his Judgment.

Opinion. George Whitehead *and* William Gibson *are not enlightened with the Light of Christ; though I grant, that there is a Light in every man, which is Divine, yet not the Light of Christ.*

Anſ. If *J. Ives* did believe in the Light, & were obedient to the Light of Chriſt, wherewith he himſelf is lighted, he would be of another Mind, but this ſore Evil is very nigh him, *to conclud*, *as the* Jews *did of Chriſt in another Caſe*, *If this Man were of God he would keep the Sabbath* (Joh. 9. 16.) So it ſeems to be in this Man's Mind, to conclude, that theſe Men are not enlightned with the Light of Chriſt, becauſe they are not *Baptiſts*, as he is, and are not one with his Profeſſion and Fellowſhip; for it is the Nature and Property of every Sect, to meaſure and judge all by their own narrow Spirits and Notions; the Righteous met with this Meaſure and Judgment in all Ages, from *Abel* to *Zacharias*, and from *Zacharias* to *John* the Divine, and down to this Age. Multitude of Examples might be produced, and a Cloud of Witneſſes found throughout the holy Scriptures to witneſs to this Thing.

But *G. W.* and *W. G.* are not only men come into the World, and therefore lighted with the Light of Chriſt, according to the Teſtimony of *John* (the greateſt Prophet that was born of a Woman) but alſo are Men choſen out of the World, to bear Witneſs to the true Light, and have turned the Minds of many from Darkneſs to the true Light, in which they walk, and dwell, and are Children of: Therefore thy Opinion or Conceit is judged to be the Off-ſpring of that Darkneſs in which thou dwelleſt, notwithſtanding thou talkſt of Light, and ſuppoſeſt thy ſelf to be a Child of it; but ſee whether the Spirit of God, or the Manifeſtation of it in thee bears Witneſs to thy Spirit, that thou art indeed what thou thinkeſt and profeſſeſt thy ſelf to be: This Counſel, if by thee taken can do thee no Harm. As to the latter part of this Notion, I have ſpoken to it already.

Opinion. *I deny that the Light of God is one with the Light of Chriſt: the Father and Son are Relatives, but not one; the Light of the Father, Son and Spirit are Divine, but not one.*

If thou hadſt the Mind of Chriſt, as the primitive *Chriſtians* had, thou wouldſt not ſpeak after this manner: Chriſt's Teſtimony was, (*John* 14. 9, 10, 11.) *That he and his Father were one* (And what ſignifies thy Denyal?) *And that the Father was in him, and he in the Father.* And *John*'s witneſſeth (*John* 1.) *That the World was made*

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by him, and without him was nothing made that was made: And he was in the Beginning with the Father from Everlasting; glorified with the Father before the World began; manifested in the fulness of time in a prepared Body; but was before it, and seen and prophesied of by the Evangelical Prophet *Isaiah* to be *the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the* Emanuel, *God with us.* In these Scriptures their Names are *one*, their Work *one*, their Nature *one*; then how comes their Light to be *two*, and yet both *Divine*? And they are such Relatives as differ more in *Manifestation* and *Dispensation*, then in *Light*, *Life*, *Nature* and *Being*; but these things are too high for thee; for what thou knowest of them is Natural and Traditional, and hadst thou Acquaintance with a Measure of the same *Spirit of Prophecy* which was in *Isaiah*, thou wouldst be ashamed of thy nice and carnal Distinctions; yet the least in the Kingdom is greater then he.

Opinion. *That which is Divine in God, becomes Natural when given to men.*

Answ. I know not but thou mayst be called the Father of this Whimsey or Vain Conceit. Whither will the Deceitfulness of thy foolish Heart carry thee? 'Tis strong Delusion indeed to believe Lyes so contrary to Scripture and Right Reason. Where didst thou learn, *that the Gifts of God, which are Perfect, Divine and Spiritual, become Natural when given to Men*? I suppose by *men* thou meanst not *all men*, but *wicked men*, and not the *righteous*; that would be gross and absurd indeed; so I am willing to take thy Notion by the best End: But what Scripture is thy Rule for this? Did the *Talent* the Sloathful Man had given him change its Nature and Property by being ty'd up and hid in the Earth? Did his *Good Spirit*, which he gave to those that rebell'd against it, become Natural? Doth the Light, which is the Gift of God, and Spiritual, which shineth in Darkness, become Natural or Darkness in it self, or alter its Nature and Property? Doth the Spirit of Truth, which Christ sends to Comfort his Disciples, and to convince and reprove the World for Sin, change its Nature from being the *Spirit of Truth*, because sent and given into the World? Surely thou mayst see it a *vain Imagination of thy own Head*, that neither the *Scriptures*

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(thy *pretended Rule*) nor thy own *Experience* can juſtifie: For that *holy Manifeſtation* of the *Spirit* in thee, which ſearcheth thy Heart, and tryeth thy Reins, and conſenteth not to thy *vain Thoughts*, *idle Words* and *ſinful Actions*, is the Gift of God to thee, and is *perfect*, *pure*, *divine* and *ſpiritual*, and hath kept its Nature pure and uncorrupt, and will remain ſo, as a *Witneſs for God againſt thee*, *if thou joyn not to it*, *and become one with it*, *and ſo be born of it*: This is the Word of Truth to thee, whether thou wilt receive it or no.

Opinion. *Some in the World are without Chriſt*; *therefore ſome in the World are without the Light of Chriſt.*

Anſw. This is anſwered already in what goes before, yet a few words more: Chriſt is ſaid to ſtand at the Door of mens Hearts and Knock; Is not the Door of men's Hearts within them? And if he ſtands there, he is not far off them; yet they not opening to him, are ſaid, and that truly, to be without him, and in the World; and they do not know that Chriſt is in them, therefore they are Reprobates: Yet in this ſtate of being without Chriſt in the World, in Darkneſs and Reprobation, the true Light ſhineth, as hath been already ſignified at large; and the Darkneſs is ſo far enlightened by it, as that the Worker of Iniquity cannot hide himſelf.

And though ſome are without God in the World, yet God is not ſo far without them, but that he ſearcheth their Hearts, and tryeth their Reins, and ſheweth unto man his Thoughts, and God & Chriſt is in the World; but this is the Miſery of the World, that it knows him not. Bleſſed are thoſe that believe in the Light, which reveaſeth him, and leads to the Knowledge of him, in whom are hid all the Treaſures of Wiſdom and Knowledge; to whom be Glory forever, *Amen.*

W. S.

For-

Forasmuch as *J. Ives* and some others judge we put more Weight, and strain that Saying in the first of *John*, vers. the 9th, beyond what it is able to bear, this following is added.

OUr Proof of what we affirm in matter of Doctrine, is not from the Etymology of Words, nor barely from the Testimony of the Holy Men recorded in the holy Scriptures, though they bear witness thereto: And our Doctrine, Practices and whole Conversation (as we walk in that Light, Grace and Spirit of God, from whence holy Men wrote them) is born witness unto by them; and therein we have Unity with the Holy Scriptures, and receive the Comfort of them, they being written for our Learning, who have believed in and received the Gift of God, of whom they testifie.

And others, who receive not this Gift of God, though they may read and profess the Scriptures, and cry them up in words, &c. yet have they not Unity with them, nor with the Spirits of those Just Men that wrote them; neither do receive the Comfort of them, nor are learned and made wise unto Salvation by them: This is a Word of Truth, that may and doth concern all Sects in *Christendom* to consider.

And that we do not over-strain the Words of *John*'s Testimony in the first Chapter and 9th Verse, when we say, write, print and preach, *Lighten, Enlighten, Enlighteneth* or *Giveth Light to every man coming into the World*; I have here set before thee how that Verse is read in divers Natural Tongues or Languages.

The *Latin* Version to the *Syriack* hath it thus (the *Syriack* word is Manhar) *Erat enim is lux veritatis quæ illuminat omnem hominem venientem in mundum.*

The English, *For even he was the Light of Truth, which enlighteneth every man that cometh into the World.*

The

The *Latin* Version to the *Persiack* thus, *Lux vera venit unicuiq; qui in mundo est lumen præbeat.*

Thus in *English*, *The true Light is come to give Light to every one that is in the World.*

Elias Hutter in his *Novum Testamentum Harmonicum*, useth the word *Illuminat* Enlighteneth.

And in his *Dictionary* the *Greek* word is φωτίζει, Photizein, *to give Light* or *lighten.*

The *Hebrew* word is הָאִיר, Haer, *to give Light* or *lighten.*

The *High Dutch*, Leuchten, *to give Light* or *lighten.*

הָאִיר Heir,
Φωτίζειν Epiphainein,
Illuminare,
High-Dutch—Erleuchten,
} *to Enlighten.*

In the *Arabick* thus, *Neq; vero erat ipse lux, sed ut testaretur lumini, quod erat lumen verum quod illuminat omnem hominem.* The word is [Pasijo] *illuminat, enlighteneth*, or *doth enlighten*, or *giveth Light.*

In *English* thus, *Neither was he himself the Light, but that he might witness to the Light, which was the true Light which enlighteneth every man.*

The *Ethiopick* has it thus (the word is *Zajabarh*) *Et is est lux justitiæ quæ illuminat omnem hominem venientem in mundum.*

In English, *And he is the Light of Righteousness which enlighteneth or doth enlighten every man that cometh into the World.*

Multitudes of Examples might be produced out of other Translations, but sufficient being extant already by another Pen, I forbear to enlarge.

I have travelled in *Europe*, *Africa* and *America*, and never met with any Priest or other (except one called a *Baptist* in *Rhod-Island* in *New-England*) that made any Cavil or Contention about using the word *enlighten*, or *enlighteneth* or *giveth Light*, &c. instead of *lighteth.*

J. S.

THE END.